THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, BER 17, 1915. No. 46

Duellmurf 725 B 12th St Apr 1916

HE WHOM A DREAM HATH POSSESSED.

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds and the mouthing of words he scorns;
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down, yet he greeteth a million morns.

He whom a dream hath possessed knoweth no more of roaming;
All roads and the flowing of waves and the speediest flight he knows,
But wherever his feet are set, his soul is forever homing,
And going, he comes, and coming he heareth a call and goes.

He whom a dream hath possessed knoweth no more of sorrow,
At death and the dropping of leaves and the fading of suns he smiles,
For a dream remembers no past and scorns the desire of a morrow,
And a dream in a sea of doom sets surely the ultimate isles.

He whom a dream hath possessed treads the impalpable marches,
From the dust of a day's long road he leaps to a laughing star,
And the ruin of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.

—Shaemus O'Sheel.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - - Editor

2716 Hillegass Avenue, Berkeley.

A WORLD WAR.

It is a troublous time all around the world. For convenient designation, people speak of the war now going on as the War in Europe, or the European War. But it is much more than that. It is a world war. An editorial in the Christian Science Monitor presents the situation graphically:

"The lands of the countries at war stretch from Vancouver to Labrador, across the ocean to the British Isles and to France, still westward to Germany, Russia in Europe, and by the steppes of Asia to Vladivostock and the Japanese isles, and so again across the Pacific back to Vancouver. Nor does this by any manner of means give an idea of the territory of those involved. There are islands in the Caribbean and islands in the South Pacific, islands by Cape Horn, and islands in the Polar Seas, all of whose people are at war. There are little colonies on the coast of South America, just as there are coral reefs in the Indian ocean, with only a stray fisherman for an inhabitant, subject to attack at any moment. From Spitzbergen to Melbourne the continents are continuously at war. With the exception of China and Siam all Asia is ranged under one flag. There is not a yard of the coast of Africa which is not some sort of enemy's country. Men have fought in the jungles of the Rufiji river, and on the railway wrom Walfisch bay to Windhoek; in Togoland, and on the banks of the Suez Canal. Asia Minor is as much a camp as is Australia, the Nile as open to sea-raiders as the St. Lawrence, whilst the Baltic and the Mediterranean are as closed to the keels of the merchant ships of one or another of the belligerents as the Rhone or the Rhine. Innumerable nations and innumerable people are grouped under one banner or the other."

This, however, does not cover the lands that are involved in one way or another. In a modified sense, our own country is in battle array, and people are questioning each other's motives and impugning their ethics whenever there is expression on any of the questions involved. An utterance as to the right or wrong of any action, any course of conduct in the war, is regarded by many of our people almost as though the one who made it had taken up arms against their dearly beloved side. If the papers are not as denunciatory of one side or the other as some readers think that they should be, they are displeased. This week the editor of The Pacific was in receipt of a letter which took him to task because there had not been in the paper wild and frothy denunciation of the awful atrocities in Armenia, and of all concerned with them, even indirectly. And this, after they had been spoken of several times as surpassing in completeness of design and cruelty of execution anything of the kind ever known, and worthy of course of nothing but detestation. The same critic harked back to Belgium, regardless of the fact that The Pacific had never said aught than that Germany, despite all the ramifications of the question, despite all the roots of the trouble, despite all the errors and sins of her enemies, could not in the finality of things, be justified for that breach of international law. Not long ago a paper published in the East printed two letters side by side—the one denouncing the editor for being pro-German; the other denouncing him for being pro-British.

Writing in the Broadway Tabernacle Tidings concerning the tremendous strain which even the people in this country are under, the Rev. Dr. Jefferson says:

"The world is not what it was a year ago. Europe is different, and so also is America. It is hard to live in a house with an insane person without losing one's own mental balance. Europe is insane, and we are obliged to live in the same room with her. She is burning up her wealth at the rate of fifty million dollars every day. She is putting into the furnace not only the wealth of the present generation, but she is consuming also the wealth of generations yet unborn. She has slit the veins of her body from top to toe, and is slowly bleeding herself to exhaustion. This is indeed the act of a lunatic. The effect of such a spectacle upon our own country is lamentable. We are becoming excited, irritable, unreasonable, and hysterical. The effect is manifest in the daily press. Editorial writers write with a recklessness unknown a year ago, and many of the letters published are from persons more or less mentally unbalanced. * * * The whole atmosphere has become superheated. The pressure of the world tragedy has become too heavy for the nerves of mortals to endure. Future generations will read with amazement many of the things which are now being said and published, and will use them as evidence that once upon a time a certain section of the American people went insane.

"At such a crisis it behooves every Christian man and woman to make a special effort to keep cool. When so many others are excited, it is our duty to strive with all our might to keep a tranquil pulse. If we cannot read or think of the war without getting overheated, then the mind should be switched to another track in order that its equilibrium may be re-established.

"It is necessary that every one shall so far as possible hold his tongue from exaggerated speech. A great fire is burning and we can increase the heat of it by our words. If we find that we cannot discuss a question with any one without losing our temper and saying unkind and unjust things, then the only thing is to postpone the discussion until we have attained greater self-control. If one cannot defend a proposition without insulting the person who denies it, there is ample evidence that that person has not yet become master of himself. Debate is a kind of meat quite too strong for many persons in these trying days.

"And then one must put fresh chains upon his disposition to hold back from becoming insolent and bitter. Bitterness is an evidence of a disordered heart, and if one finds himself using an undue proportion of violent adjectives and cutting epithets, it is time for him to take himself in hand and cast out the demon which has taken possession of him."

And further, it should be remarked: Those persons among us who are suffering—our Canadian, our British, our French, or German friends—should not forget that we all are suffering, that everywhere there are men and women

not related to any of the combatants, who have no light-hearted hours any more. They are depressed day and night by the awful slaughter and suffering—and the seeming endlessness of it all.

If ever there is to be found a way out men and women must think soberly on the war, its resultant consequences, and the things which brought it about. No part of the world can fly away from it and be at rest.

Nor do we believe that the final word of wisdom has yet been uttered concerning the causes of the war or the culpability of those having part in it. Of course, there are among us violent partisans of each side, who have their minds so fixed as to all the things relating to the war that no one on earth, or in heaven either, could bring them to think otherwise than as they now do. The editor of The Pacific confesses that he hasn't arrived at that exaltation.

"CIVILIZATION MUST BE BORN AGAIN."

We get the words which form the caption of this article out of a book written a few months ago by Dr. A. A. Berle, Director of the New England Civics Institute. He had been discussing some of the great questions of the day and that to which the world had attained, pointing out defects and inadequacies, and turned then to the question, "What, then, is the conclusion of the whole matter?" The whole thing as he presented it had seemed like a hopeless picture without any relief in sight.

It was while the closing chapter of his book was being written that millions of men were slaughtering each other in Europe, "the great governments of the world, custodians of law, order, culture and humanity, having temporarily laid aside those functions and lapsed into a barbarism so savage and so heartless in its preparation for precision and effectiveness in slaughter as to stun the most optimistic soul that breathes." And Dr. Berle asks: "What could possibly better verify the truth of the arguments and illustrations of the preceding pages than this final catastrophe? What could show more absolutely that the law of love as the rule of life not only has not been comprehended, but even the miserable pretenses for it have broken down absolutely?

"What could so clearly show that the vast resources of education have absolutely no effect on the rationality of the human mind when a great crisis strikes it and when its vast and incalculable interests are at stake?"

Dr. Berle turns then to our industrial life and finds there the seeds of things which are a frightful menace, and gives finally for it all what he regards as the only remedy in the words "Civilization must be born again", adding, "What Christ described as the regeneration of the individual civilization must experience now in its collective life, Socially, institutionally, as well as individually, we must be born again! Let every rational soul bear wwitness that one insane man's bullet has broken in pieces the old order at its centers of knowledge, culture, art and civilization. And why? Because it has no heart! It has not had in spite of its philanthropies, in spite of its culture, in spite of its science and in spite of its education, the new heart which Jesus Christ stated to be the basis of the new world in which righteousness was to prevail.... Civilization must begin again! It must now be satisfied that it cannot live by the old rallying cries or persist according to the old formulas."

And to this end it is pointed out that the Church must be born again—born to the practice of the law of love as the rule of life. Education, too, we are told must be born again so that foundation will be laid by our youth in the spiritual rather than in the material; everything must tend to make men agents of the abundant life—studying to serve and to sacrifice.

WHY PERFECTO SEGUNDO IS IN JAIL AT SAN BERNARDINO.

Mr. William E. Johnson who was several years ago in the United States Indian Service, and who is now editor of one of the Anti-Saloon League publications at Westerville, Ohio, writes in his paper as follows:

"Perfecto Segundo is in jail in San Bernardino, on charge of murder.

"Perfecto is captain of the band of Los Coyotes Indians and is now nearly blind.

"In former days, he was active in assisting in the protecting of his Indians from the white coyotes, better known as liquor dealers.

"But evil days came upon Segunda. Going down to Cucamonga to visit some of his Indians, accompained by his wife and daughter he was induced to drink some of that 'pure light wine' that we hear so much about as being the 'chief products' of the 'Golden state.'

"His wife remonstrated with Perfecto for drinking of the white man's 'healthful beverage,' whereupon the Indian flew into a rage and attacked the woman, driving a hatchet into the skull and brain of his little daughter, who was in her mother's arms.

"A shriek from the mother brought Perfecto to a realization of what he had done. Seizing the little girl in his arms, he rushed groping and staggering for the nearest doctor.

"The dead child is now in her grave and Perfecto is in jail with the gallows looming up in front of his almost sightless eyes.

"Perfecto did the best that he could to protect his people from the white man's trap, but eventually he fell into it himself. The tragic end is drawing near.

"The government makes a speck of dirty money out of this transaction. The state of California also made a little profit, but now it must spend more money to pay the Judge, the jury, the Sheriff, the witnesses, the feed contractor at the jail and probably the hangman and the undertaker.

"The licensed trap, set by authority of the state, caught Perfecto and led him to brain his little daughter in her mother's arms.

"In mortal anguish, he now waits to tell his story to the Judge and the jury.

'Away with him,' howl the liquor papers.

"The white Judge may say the same—likely he will. But there is another Judge, the Great Mystery, at the farther end of the Last Trail, who may cross examine the man who sold the liquor and the people of California who, by their votes, directly authorized the 'business.'

"I will die as the sun dieth and go down into the Great Waters, but may I live once more, just as the Sun is born again on the shores of the eastern skies,' chants the Indian in his prayer.

"To the taunt that the editor of this sheet is a 'friend' of this blind Indian 'murderer,' he pleads guilty without extenuating circumstances.

"And you men who deliberately made money out of

this tragedy are free to make the most of it.

"I am ready to meet you at the End, before the Great Judge, and answer to your indictment.

"Perfecto with his sigthless eyes and the mother and her little babe will be there, too, and we will all listen to what you have to say."

OUR ITALIAN WORK IN SAN FRANCISCO.

The decision of the National Congregational Home Missionary Society to take charge of the Italian work, at Green Street, San Francisco, is a welcome one. It is a needed work, and the unfortunate action taken by the Presbyterian General Assembly because of a misunderstanding of the facts relating thereto seemed for a time to point to our withdrawal from it temporarily at least because of our inability to finance it.

The disgruntled pastor of one of the Presbyterian churches of San Francisco brought the matter up in the General Assembly at a time when no one was present who knew the facts, and through his biased and unfair statements led the Assembly to take action that made it impossible for the Presbytery of San Francisco to go on in the joint work.

With the hope that those Presbyterians who were friendly to the work and desired to have it carried on jointly — a majority of the San Francisco Presbytery — might find way for it later, it was about to be placed in their hands for two years.

But now through the arrangement with the Congregational Home Missionary Society it will be possible for the Congregationalists to finance it alone. On the plan now in view it is estimated that the work can be carried on for $2,400 a year. A theological seminary student will be placed in charge and he will have under him such Italian workers as are needed. It is hoped that later such developments of the plan will be made that a man will be in charge who will be a Congregational City Missionary for San Francisco, with duties as wide as the name "City Missionary" implies in a day when in all church work there is need for business-like administration. That will mean much for all our church work in San Francisco—that which is now and that which is to be as this great city here by this western sea moves on in that commanding world life and influence for which she in virtue of her position is destined.

Because of this entrance of our national society into this Italian work and the indications that other work will be undertaken by it later the California Home Missionary Society will give a larger percentage of its receipts to the national society than it has been giving since it became independent.

"Tis yet high day; thy staff resume, and fight fresh battles for the Truth.
For what is age, but youth's full bloom, a riper, more transcendant youth?
A weight of gold is never old.
Streams broader grow as onward rolled.
At sixty-two life has begun,
At seventy-three begins once more.
Fly swifter as thou near'st the sun
And brighter shine at eighty-four;
At ninety-five shouldst thou arrive,
Still wait on God and work and thrive."

CHRONICLE AND COMMENT.

A summary made recently by Dean James of the University of Nevada shows that more than half of the students are church members. A large majority attend church services regularly.

William Sunday received $20,500 for his services at Omaha. We wonder whether Jesus of Nazareth ever had vision of any future herald of his pocketing such a sum for a few weeks' service.

The big employers of labor in Chicago testify that the closing of the saloons on Sunday has made a great difference in the workmen on Monday. There is much more efficiency and accidents are much less frequent.

In the death of Booker T. Washington this country loses a Christian statesman—a man the worth of whose work is immeasurable. It is due to him more than to any other man that the black man has attained to what he has in our Southland. People of every color will forever call him blessed!

The city of Portland has leased a large building which will be arranged for a place of resort for workingmen after the prohibition amendment goes into effect the first of the year. Everything will be free except a limited number of beds for unemployed men and these will be paid for in work. There will be a reading room, a gymnasium and baths.

In the National Council sermon at New Haven Dr. Davis had mention and criticism twice of militarism, but each time he impaled navalism as well. That is, he held up British navalism as something as objectionable as German militarism. It is to be presumed that he gave offense to some of his hearers. The Pacific has learned since the war began that one cannot be neutral and escape condemnation.

Secretary Wikoff of the Church Building Society spent Sunday, November the 7th, with Pilgrim Church, Jamestown, New York, gave the sermon at the dedicatory services of the new building and led in the raising of $3000, making it possible for it to be dedicated without debt. Mr. Wikoff has been called on by the Church Building Society several times during the last half dozen years to aid in the work in the East and always with marked effectiveness.

A representative of the Schlitz Brewing Company of Milwaukee, having ascertained that the use of candy in "dry" states has increased almost proportionately to the decrease of liquor, has led in the organization in that city of a new corporation for the manufacture of candy. Gradually the brewers are being brought to a realization of the fact that there will be some manufacturing after the breweries are gone. All far-sighted men see that there will be far more than ever before.

The Rev. Dr. Reynolds, a Presbyterian pastor in New York City, writes concerning Dr. Hillis and his financial troubles: "Let no one think that he is not trying to do the work of his ministry. The real reason for his difficulty is his unwarranted optimism in all things, whether it is business or religion. He often imagines the rainbow, and that leads him to seek for the mythical pot of gold. That was our conclusion concerning him when we were associated with him in Chicago just prior to his coming to Brooklyn."

The San Francisco Examiner is working hard to create

an unfriendly feeling between this country and Japan. It has misrepresented Baron Shibusawa again and again since his arrival in this country, and on Monday of this week made a statement concerning Dr. Sidney Gulick which is inexcusable on the part of a newspaper making claim to reliability. Dr. Gulick has never favored the coming of Japanese freely to this country. The Examiner says that he is favoring it now. Dr. Gulick's suggestions as to immigration would admit only a very small number of Japanese. We regret the necessity for warning all our readers against the Hearst newspapers. They are newsy, but they are not to be relied on.

The leading Socialist newspaper in Berlin said last week: "It is obvious that France and England are more resolute than ever to carry the war through to a successful close. So is the German Chancellor. But neither Asquith nor Briand nor von Bethman-Hollweg is willing to state what he calls a 'successful close.' It is impossible to continue the war indefinitely. New theatres of war are being covered with soldiers merely because the warring nations refuse to state their actual aims. Some people declare Germany must fight until her enemies sue for peace, but those enemies do not feel themselves worsted and no real result is likely for a long time. Public discussion about the actual aims of the war should and must be opened and the Governments must uncover their purposes. Then only can we hope the situation will be made clearer and peace brought nearer."

The National Education Association offers a prize of $750 for the best article on Thrift—with an outline of a method by which the principles of thrift may be taught in our public schools. There will be a second prize of $250 and a third of $100. The Association has arranged also for a contest on the part of school children. Essays are to be on "Thrift" — the idea being to draw out the ideas of the children on the subject without any suggestion as to the methods by which the subject should be treated. Professor Rugh of the University of California drew the thousand dollar prize offered this year for essays on "The Essential Place of Religion." It was stipulated that Religion was to be defined a way not to run counter to the creeds of Protestant, Roman Catholic or Jew. Professor Rugh's essay will be printed soon as will also four others that received special mention. One of these was by Clarence Reed of Palo Alto.

While conscription is still imminent in the United Kingdom, it is stated in a cablegram from London that "daily increasing crowds of youth of military age are besieging the passport department of the foreign office seeking permits which they hope will enable them to escape the conscription they anticipate and fear. Most of them apparently have discovered relatives in America and elsewhere whom they are obliged to visit." About 200 Irishmen, eligible for military service, sailed on the 6th from Glasgow by the Anchor Line steamer California for New York. The most strenuous efforts of seven recruiting sergeants, who were authorized to promise a refund of their fares to those who enlisted, resulted in the enlistment of only two men. A dispatch from Liverpool on the 6th of November says: "Nine hundred Irishmen who intended to sail for New York today on the Cunard Line steamship Saxonia were prevented by the steamship company from taking passage. The company declined to permit them to sail after there had been several stormy encounters with street crowds, which took the view that able-bodied men should not be permitted to evade liability to military service in this manner. The arrival of the Irishmen in Liverpool drew a crowd outside the steamship offices. Two of the Irishmen were knocked down by women. Others were set upon and decorated with white feathers. Ignoring cries of "Cowards! Traitors!" and refusing to listen to the appeals of recruiting sergeants, the Irishmen marched to the dock. When they arrived there the Saxonia's firemen, witnessing the street encounters and catching the spirit of the crowd, informed the steamship company that they would not leave with the Saxonia if the Irishmen were permitted to sail.

TRIBUTE TO A FRIEND OF PRISONERS.

The last number of "Prison Echoes," published by the California Prison Commission, had the following by a former member of the Commission, concerning Mr. Charles Montgomery:

Retiring modesty has prevented our Mr. Montgomery from looking for merited praise for his forty-eight years' faithful service to the cause of friendless prisoners and exprisoners. He has not only given the best part of his life to this work without one dollar of remuneration, but has, in those forty-eight years, spent of his own money—over fifty thousand dollars; besides he has been robbed several times by the men he helped. All this I believe the public ought to know.

What The California Prison Commission is today, is due chiefly to his untiring efforts and enthusiasm. The influence of the Commission is now sweeping over all the Pacific Coast, and every new prison reformer now working, received his or her inspiration directly or indirectly from Mr. Montgomery, and his many years of hard labor and self-denial.

Mr. Montgomery is the oldest prison reform worker on the Pacific Coast, and, through his personal efforts, California is the only State in the Union with well-equippped buildings, at 110 and 112 Stillman street, owned by the Commission. In prison work, Mr. Montgomery is broad in his love and sympathy, making no distinction between race, color or creed. He is beloved by all classes who come in touch with his work. Only recently he was presented with a gold medal by the Catholic Church, which medal he wears with pride. This was presented as a token of their appreciation and endorsement of his life work, which is, and has been, to them entirely satisfactory.

Many years ago, the Hon. Samuel M. Shortridge, one of the greatest orators of this State, having come in close contact with Mr. Montgomery's work, paid him tribute in a public address in the following language:

"If there be one genuine, true Christian in this town—one who has gone, and will go, down into the gutter to lift up the fallen, and to put hope into the heart of the despairing; one who goes among thieves and robbers, the outcast and the abandoned, into the brothels, into the dives of iniquity and sin, to redeem men, and girls and boys from paths of evil and moral death; one who exemplifies in his work the teachings of Christ—that man is, and was, Charles Montgomery."

Knowing Mr. Montgomery as I have had the opportunity of knowing him for many years, I heartily endorse Mr. Shortridge's tribute of praise. If you do not know Mr. Montgomery personally, you ought to know this man and the work he is doing for humanity.

THE CALIFORNIA PRISON COMMISSION.

The California Prison Commission is celebrating its 50th anniversary, in San Francisco, this week. It was organized by Governor Low on November 27th, 1865, and is one of the oldest organizations in the State. It had its birth in a pool of blood under the following circumstances: In 1865 the late Rev. James Woodworth was over in San Quentin when a poor unfortunate prisoner was flogged; strapped to the whipping-post, he was flogged by a brutal guard until he fainted, and while unconscious the lash continued to come down on his bare back until a pool of blood formed at the poor victim's feet, and when unstrapped he fell limp into the pool of his own blood. When Mr. Woodworth returned to San Francisco he reported the awful sight he had witnessed, and it was decided to bring the matter to the attention of the Governor, which was immediately done. Governor F. F. Low, a few days later, organized "The California Prison Commission," consisting of fifty of the most prominent men in San Francisco, as members, and the Governor became its first president. Its membership was selected irrespective of political parties, creeds or nationality, and has, from its organization to the present, kept out of politics—acting as a free and independent commission, free from political dictation from any source. We represent the best interests of the men, both in and out of prison, and the enactment of laws looking towards the reformation and welfare of prisoners as well as for the protection of exprisoners. When the organization was complete, with Governor Low's sympathy and power behind it, the work of investigation and the elimination of cruelty was entered upon. The prison conditions in those early days brought vividly to mind the Spanish Inquisition and the barbarous cruelties practiced in some heathen nations. We kept on dragging those inhuman conditions into the light, through the press, the pulpit and the lecture platform, until great things have been accomplished. The whipping-post quickly disappeared, the beating of prisoners over the head with a heavy cane (killing not a few) disappeared; the awful cruel straight-jacket—a relic of barbarism—in which some were murdered and not a few crippled for life, after a long, hard fight, has disappeared, and but recently the last vestige of torture—the "Hooks"—has gone. Every reform that has taken place in our prisons was first agitated and brought about by "The California Prison Commission." And through its constant, persistent efforts there is now a wave of prison reform spreading all over California, and in the immediate future we expect great things in the way of reforms in the prisons and helpful sympathy for discharged prisoners, as well as aid for the helpless, suffering families of the prisoners undergoing sentence in prison. Reforms came slow, owing to the fact that all our State institutions have been kept in politics.

"The California Prison Commission" receives no State aid whatever, and for many years it was supported almost entirely by its President, Mr. Charles Montgomery.

The Commission own their own buildings, at 110-112 Stillman street, near Third street, which is used as a "Clearing House" or temporary home for men coming out of prison, waiting for employment. The food furnished is of the best. A good meal, a good bed, and employment, with a strong, protecting, guiding hand, will reform nine-tenths of the men. The Commission is the only organization in this State exclusively engaged in jail and prison work and in looking after the welfare of families of prisoners, and it is the only organization of the kind in the United States that own their own home. It has fifty years' record and hard work behind it.

In brief, the Commission seeks to protect discharged prisoners; to care for aged and sick; to provide medical treatment; to visit and assist prisoners' families; to supply transportation; to distribute drugs and medicines to those in need; to save from prison—first offenders. Through the public lectures and agitation of Mr. Montgomery, its President, interest has been awakened throughout the State and numbers of wealthy people and society ladies have been brought to take a live interest in the work of helping the most hated, helpless and friendless men on earth. "The California Prison Commission" never was so strong, or so well equipped to do aggressive work as it is now.

Human suffering and crime, as well as taxes are reduced, and the best interest of the State advanced.

WHAT SHINTO IS TO THE JAPANESE.

The Japanese American News published last week an article by Mr. K. K. Kawakami on "The Mikado's Coronation." After a paragraph on the democratization of the country he continued:

"No less remarkable than the democratization of the country is the cosmopolitan tendency which it has witnessed in the past half century. Of this tendency the coronation bears a strongest testimony. While the ceremonies follow the traditions of Shinto, the representatives of the Buddhists are permitted to be present on the occasion. A most radical departure from ancient usages of the Court is the formal acceptance by the Mikado of the English Bible presented by the Christians of America to commemorate the auspicious day. Dr. E. A. Sturge of San Francisco has gone to Japan carrying the sacred book with him."

It was stated in the article that the rites of coronation are essentially religious, if we may call Shinto a religion. "The Mikado humbles himself before the Mirror, the Sword, and the Jewel, the sacred trinity bequeathed by the founder of the imperial dynasty. The Mirror says, "Be Brave, self"; the Sword says, "Be Brave"; and the luminous Jewel says, "Enlighten Thyself." Bowed low before the sacred symbols of the imperial dynasty and of the state, the Mikado holds communion with the spirits of his forefathers, invoking their guidance in the discharge of the grove responsibilities which he has asssumed as the sovereign ruler of the land. He talks to them humbly but lovingly, as if to his living parents.

Mr. Kawakami continues:

"This particular scene of the coronation is illustrative of the attitude of the average Japanese towards his ancestors. Even in these latter days of materialism almost every household has a small shrine where rest the spirits of the dead symbolized in tiny wooden tablets. Before this miniature shrine or 'god-shelf' members of the household, young and old, sit for a few moments every morning before they break the fast, murmuring a few words of reverence and affection for the spirits that dwell there. Professor Hozumi, a distinguished Japanese scholar of jurisprudence, illustrates this characteristic Japanese attitude towards the dead with the ghost scene of Hamlet as played by Henry Irving. 'Hamlet, as represented by Irving, he writes, 'appeared to me as constantly showing signs of fear and dread, not only on account of the horrible story told by his father's ghost, but for the ghost itself. A Japanese actor, acting the part of Hamlet, would certainly show strong marks of love and respect towards the father's spirit, mingled with the feeling of sorrow and sympathy for his father's fate, and horror and anger at the foul and most unnatural murder.'

"With the Japanese, Shinto is a religion of the heart, and because it is a religion of the heart it has, and will continue to have, remarkable vitality. In the words of Lafcadio Hearn, 'Shinto is the whole emotional life of the race, the Soul of Japan.' In the course of its long development out of unrecorded beginnings, Shinto became at an ancient epoch, and below the surface, still remains, a dominant force of Japanese life. Prone to look backward rather than forward, Shinto is essentially conservative. Yet its very conservatism, especially in these days of rapid change and radical innovations, has not been without its advantages. But for the national trait developed by Shinto, the people of Japan, in their rash eagerness to assimilate all of the foreign present, would have committed to the mercy of the winds the whole worth of their own past.

"In the glorification of ancestor worship, perhaps, lies the greatest significance of the coronation. Above the apparent change of material life and amid the onrush of Western influence Shinto stands forth unmistakably as a religion of the heart. It is not only a living source of poetry but a national sentiment of tremendous force. And this sentiment receives now and then a strong stimulus from such state festivals as the coronation. With all its fatal limitations, Shinto as a canon of daily conduct is certainly admirable. Let us listen to the words of Hirata, the modern exponent of Shinto: 'Devotion to the memory of ancestors is the mainspring of all virtues. No one who discharges his duties to them will ever be disrespectful to the gods or to his living parents. Such a man will also be faithful to his prince, loyal to his friends, and kind and gentle to his wife and children. For the essence of this devotion is filial piety.'

"This is a factor which even Christian propagandists must not ignore. The white harvest which lies before them in the Mikado's land can be reaped without destroying the spirit and practice of ancestor worship."

THE ATTITUDE OF THE PEOPLE OF SWEDEN TOWARD THE WAR.

A Stockholm correspondent, thoroughly familiar with the attitude of the various classes of Sweden towards the war, thus sums up his impressions:

When no other influence is at work, the Swede, of whatever class, who is a Conservative in domestic politics, has a leaning towards Germany against Russia. The classes which are almost exclusively pro-German are those which supply officers to the Swedish army, and those connected with modern education, whether as teachers or as students. The young officers who complete their training in Germany naturally return home greatly impressed with the perfection of German military methods. The professional and student classes, being very familiar with German literature, which is as easily accessible in Sweden as in Germany, are inclined to worship those German ideals which are comprehensively known as Kultur. For the rest, only the merchants who make their living out of the trade with Germany can be added to that section of the people which definitely "wants Germany to win." At the other end of the scale their exists a numerically insignificant number of idealists which is definitely in favor of the Allies. The opinion of the great mass of the people is that they 'don't want Germany to be crushed." The factor which is in the back of nearly every Swede's mind whenever he thinks or talks about foreign politics, is the dread of Russia. It is this which has led many Swedes who might otherwise have been well disposed towards the Allies to lean the other way. They hate the idea that England and France should be combining with Russia to defeat Germany, the natural counterpoise to the Power which they have been taught to regard as a standing menace to Sweden's integrity. The Finnish question does not count for much at the present moment. As for the Social-Demokrats, who are the numerically strongest party in the Riksdag, it may be said that, in spite of the progress of German Social-Democracy, they are less afraid of Russia than they are of Germany. But by them also, with certain exceptions, it is equally felt important for Sweden's future that Germany shall not be "crushed"' Having said all this, remarks the correspondent, although Swedes, as a whole, naturally welcome the recent setback of Russia, they seem less confident than they were six months ago that Germany will ultimately win.

As for any Swedish inclination to take part in the war, there appears to be no doubt that the original "war party" has lost such importance as it may have possessed in the early months, when, owing partly to German forethought and partly to British failure to cope promptly with new and abnormal conditions, nothing was known in Sweden of the Allies side of the case. At the present moment, neutrality is generally accepted as Sweden's wisest course. But by neutrality different people mean different things. For some, neutrality simply means a passive aloofness. For others, neutrality should be active, and these are divided, in the current jargon, into active and passive "activists." As for the "active activists," it seems certain that no serious importance need to be attached to this "little clique," as Herr Wallenberg, the Foreign Minister, is reported to have termed them. They are the survivors of the original "war party," whose activities have recently been devoted to propounding the semi-romantic view that, at a moment when (as the hold) the German people, their cousins, are fighting for their life in defence of European civilization against Asiatic barbarism, a country which desires to be in a strong position when the time comes for settling matters after the war cannot be content to be a mere spectator.

CONSTANTINE INFLUENCED BY OTHERS THAN HIS WIFE.

Dr. Melamed writes in the New York Post:

"The crisis in Greece which so intensifies the international political situation, can scarcely be understood, if one does not consider the personal elements in Greek politics of the present day. There can be no question that the majority of the Greek people sympathizes with England and France and that the anglophile tradition is very strong in modern Greece. It is also a well-known fact that the Greek Constitution restricts the power of the King and makes him wholly dependent on Parliament. For instance, the Greek Constitution provides that the King of Greece should not leave the country without special permission of Parliament. So if the majority of the Greek people sides with the Allies, as it does, and if the King cannot go against the will of the majority of the Greek people, how is it possible for him to oppose this majority and prevent the Greeks from joining the Allies?

"In order to understand this amazing position of the King it is not sufficient to repeat the well-known fact that he is a brother-in-law of the Kaiser and that he is influenced by his consort, who is said to be a very energetic woman; court relationsship and court intrigues have proved to be of

very little importance if the question of war or peace arises. If after the last elections King Constantine had no other support than that of his consort, Greece would probably long ago have been at war with the Teutonic Powers. But King Constantine has had other forces supporting him besides the Queeen.

"One of these forces is Prof. Dr. von Streit, who at the beginning of the war was Greek Minister for Foreign Affairs. He resigned his position after the British had occupied the islands of Tenedos and Imbros without his consent. Venizelos was from the beginning an outspoken pro-Ally and would not listen to the protests of his Foreign Secretary, and therefore von Streit gave up his portfolio.

"But instead of returning to his scholarly work—he is professor of international law at the University of Athens—he began to organize all those forces in Greece which stand for a strict neutrality. His work proved so fruitful that he succeeded in reducing the big pro-Ally majority of Parliament to a small one during the last elections. The internal crisis in Greece may thus be spoken of as a fight between Venizelos, the shrewd Greek Imperialist and dreamer, and Professor von Streit, the learned international lawyer, who advocates the development of the newly acquired Greek territory and the political and economical consolidation of Greece as such."

GERMAN SOCIALISTS ATTACK HIGH PRICES.

If the German socialists have their way the Government will soon take a much more advanced position as to the food products of the empire. A recent news item from London says:

Vorwaerts, the organ of the German Social Democratic Party, publishes a two-column pronunciamento from the Executive Committee of the Social Democratic Party, declaring that the Government measures thus far for the regulations of the food and supply and prices are only half measures.

It demands the fixing of maximum prices for all important foodstuffs, "prices so adjusted that every war profit for the producer, in wholesale as well as in retail trade, is made impossible and even the poorest are placed in a position to obtain the necessaries of life required for their nourishment."

The pronunciamento begins as follows:

"The rise in the prices of foodstuffs has become unbearable. The prices of all important provisions and other articles of daily necessity, such as fuel, clothing, and footwear, have reached an exorbitant height. With anxious fears the people of the laboring class, and up to the circles of the middle classes, look forward to approaching Winter. Already bitter need rules in many families.

"Must there be so much selfish lust for gain, and capitalistic greed for profits rage unrestrainedly in the unreined free play of forces?

Must millions be in want so that those shameless producers and dealers who coolly take advantage of war conditions can enrich themselves at the nation's cost?"

The pronounciamento answers the foregoing questions in the negative. It says that the foodstuffs on hand are adequate but that they must be rightly distributed. The prices for swine just established, it claims, are too high, and beef prices are not regulated.

The committee demands in addition to the fixing of prices for other foodstuffs also "an equal distribution of the foodstuffs on hand in equal rations among all the empire's inhabitants, as is done with bread, in order to avoid preferential treatment of the rich who are able to pay."

ADDRESS AT THE MEETING OF THE AMERICAN FEDERATION OF LABOR IN SAN FRANCISCO BY THE FRATERNAL DELEGATE FROM THE FEDERAL COUNCIL OF CHURCHES.

By the Rev. E. Guy Talbott, Executive Secretary of the California State Federation of Churches.

"Mr. president and delegates: I have the honor to speak to you today on behalf of 17,000,000 Protestant Church members connected with the 150,000 Churches that compose the Federal Council of the Churches of Christ in America. We come with the most cordial fraternal greetings. Last year our fraternal delegate was Prof. Samuel Zane Batten, one of the Associate Secretaries of our Commission in the Church and Social Service. The two years before that, Dr. Chas. S. Macfarland, General Secretary of the Federal Council of Churches, sat in your body as our fraternal delegate.

"I have the honor of representing the Social Service Commission of the Federal Council here on the Pacific Coast, as well as being Executive Secretary of the California State Church Federation. We in California are glad to welcome your great convention. We need your presence here. While we are not an industrial State, we have some very acute industrial problems. Not the least of those problems is that of unemployment. My work brings me into constant touch with this sordid side of industry. May I suggest that one of the gravest problems facing this great gathering of the leaders of organized labor, is the growing menace of unemployment!

"I fear that too long the Churches and the craft organizations have drawn their mantles of self-satisfaction about them while they passed by the "hobo", the "bum" and the growing horde of migratory workers. This group is hurling a serious challenge at us. They are insistently demanding the right to live and the right to work. And, gentlemen, we must remember that those are two inalienable and fundamental human rights not to be lightly tampered with or trampled under our feet. We must meet this challenge of our weaker brothers in the true spirit of fraternity.

"And, Mr. president, this problem of unemployment is not confined to the migratory, casual laborers, it affects seriously all workers. The United States Department of Labor in collaboration with a certain great industrial insurance company, recently made an exhaustive investigation of the question of unemployment. In my home city, Los Angeles, the investigation covered 5621 families including 7227 wage-earners. Eleven percent of these were found to be unemployed at the time of the investigation. The percentage in Oakland was 12, in Seattle 12.7, in Portland 20, and in San Francisco 15.6 percent. It was also found that 24.1 percent of these wage-earners in Los Angeles worked only part of the time, and in San Francisco 25.4 percent. These were not migratory workers, but for the most part heads of

families — craft workers of the better class.

"In this connection, gentlemen, please remember that the Federal Council on Industrial Relations reports that in the basic industries, workers are only employed one fifth of the time, and that thirty-seven percent of the wives and mothers of working men are forced to work to help out the family income.

"The Federal Council of Churches feels that one of the most serious questions now before this country is the growing menace of unemployment. It is a question to be solved, not by resolutions in our conventions, but by the concrete application of the spirit of brotherhood for which we stand. As Christians we remember that while Jesus Christ was a craftsman — a carpenter — it was also said by him—"The foxes have their holes and the birds have nests, but the son of man has not where to lay His head".

"That is the reason He had compassion on the homeless multitudes when He saw them "distressed and scattered as sheep without a shepherd".

"Most of you are familiar with the investigations and reports made by the Federal Council of Churches concerning the industrial strife at South Bethlehem, Pa.; Muscatine, Iowa; Lawrence, Mass.; and the more recent ones at Ludlow, Colo., and Calumet, Mich. But of more importance to us today is the sad spectacle of our brothers in Europe murdering each other at the behest of the militarists and nobles. That war is affecting, and will affect for decades to come, the workers more seriously than any other class. The workers must not only give their lives and have their bodies broken in the bloody battles, they must also carry the awful burden of taxation and rehabilitation after the terrible struggle is over. It is an incubus which no class can carry and survive.

"While we may not stop the scourge that afflicts Europe today, we can — and we must if brotherhood is more than an empty name — raise our united voice against the growing militarist spirit in our own country. Our task, yours in the Labor Movement, ours in the Church, is to give the world a new philosophy of life. To substitute for brute force the spirit of brotherhood as expressed through mediations, conciliation and arbitration. Good-will must take the place of suspicion and hate with which nations and classes now view each other.

"In the Federal Council of Churches we have our Commission on Peace and Arbitration, which is carrying on a constant propaganda against war and militarism. We ask your co-operation and support in this work. In solving the delicate and perplexing question of Oriental immigration and the questions of citizenship and land holdings, calm counsels of brotherhood must take the place of jingo newspapers and mutual suspicion.

"In your task of bettering working conditions, shortening hours of toil, and raising wages, we pledge you our earnest support. In your efforts for raising the whole working class to a higer level we wish you Godspeed and offer our co-operation. In your work for a peaceful solution of industrial disputes we pledge you our sincere help.

"In the warfare against war and hate and discord we give you our hands and pledge you the combined support of the great body of Christians composing the Federal Council of the Churches of Christ in America."

THE TEACHINGS OF CHRIST CONCERNING GREAT CRISES IN THE HISTORY OF NATIONS.

Sermon by Dr. Clifford at the Annual Meeting of the Congregational Union of England and Wales.

The British Congregationalist says that the sermon was a weighty and rousing utterance lasting for nearly an hour, and that some of the stirring passages brought out great applause. The sermon was based upon Luke 21, and Matthew 23, 24 and 25. We give the following outline of it as it appeared in the British Congregationalist:

In our bewilderment in the present crisis, he said, we were asked again and again what it could all mean, why it was happening, what bearing it had on our individual and national duty, and what would be its issue. As disciples and friends of Jesus Christ we had a unique advantage, for He had the words of eternal life for nations as well as for individuals, and the closing weeks of His ministry on earth were spent in a period of violent upheaval, national turmoil, and widespread alarm. And He saw with perfect clearness what it all meant, and, seeing it all, He sought to train His disciples for the gigantic task of carrying His kingdom to victory through a succession of indescribably perilous experiences. And it was in Christ's words to them of guidance and interpretation at a similar period, and of advice as to the means by which to extract the utmost possible advantage from the crisis for the Kingdom of Heaven, that Dr. Clifford sought counsel as to our one and only right path of action in these times.

First, and very clearly, he said Jesus teaches that crises in the lives of nations are the judgments of God on men as social builders, and on the states and kingdoms they construct. God reigns over all the nations of the earth. Not any one empire or race is there—not England, not Germany —but God is over all, visiting the iniquities of nations upon themselves, but showing Himself merciful and gracious to all peoples that build their national life on the enduring foundations of justice and brotherhood, righteousness and goodwill. He is in the migration of peoples, the rise and fall of empires, the forward and backward movements of civilization, and through them all He is working out His own holy and sovereign will.

Therefore Jesus had no difficulty in understanding the crises of His time. It was the day of revelation of the Son of Man. It set forth His teaching, illuminated His work, and enforced His appeal. He knew that whatsoever a nation sows it reaps. . . . It was that Jesus saw in His day and geenration. The coming of Titus to Jerusalem is the coming of Christ, the Judge of men. The solidarity of nations is the deepest fact of life, and at all costs—even the overthrow of nations and the suffering of men—it must be maintained.

But this judgment of social organizations created by men carries us to the fearful mystery involved in the innocent suffering with and for the guilty, a mystery we cannot explain, but a fact we are compelled to admit. The way of vicarious suffering is the way to the new heaven and the new earth, wherein dwelleth righteousness. Workers for the redemption of society must be prepared for the joy of the new world that is set before them, to endure the cross patiently, to look with contempt upon its shame, to scorn surrender because of defeat. They may be assured that they are not alone, but that He, the Man of Calvary, is inside the history of these dreadful hours, and suffering most

—suffering with as well as for us and winning His way, and therefore winning our way, to the final victory of righteousness and peace for all mankind.

We see, too, that the bad nation cannot last. It is destined to go. It is judged and condemned. The issue is determined by God Himself. The authors of social misery and degradation cannot escape. The Judge of all the earth does right. It is not necessary that nations should contiune their existence—not even that Germany or England should continue its existence. What is necessary is that righteousness shall dwell in the land; that truth and justice, faith and honor, shall bind men and peoples together; that freedom and self-government shall open the way for a full and rich and complete life to every individual; that the laws of God shall be obeyed, and His reign made universal. Therefore the nation that will not serve Him must perish. Therefore let us take heart, even in these sad times. Nations cannot do as they please. The moral law cannot be broken with impunity. Might is not the final arbiter of the destinies of peoples. Be not dismayed. God is judging now. This very day His mills are grinding and grinding exceeding small.

The mad ambitions of Louis XIV. were judged and condemned 200 years ago. A century later the tyrannies of Napoleon were smitten with a fatal blow. And now the war lords of Germany, in spite of their long and skillfully prepared plans, their accumulated resources, calculated outrages, and hopeless brutalities, are before the judgment seat—not of Odin, but of the Son of Man; and they cannot escape. As for Turkey, which in its devilry has recklessly and brutally maltreated the people of Armenia—cutting them to pieces and inflicting horrible tortures upon them—I look for a fiery indignation that shall devour it, and send it where there is weeping and wailing and gnashing of teeth.

Secondly, national crises, according to the teachings of Jesus, are divine calls to repentance, to a revision of our conception of life and of things it contains and the uses to which they should be put, to a rearrangement of the relation of citizens to citizens and of nations and peoples. . . . Do not our overwhelming calamities tell us that we have sadly failed in our duty to God, and to one another. We have failed in temper, in disposition, in love, in service, in legislation, in administration and in the recognition and discharge of international duties. . . . Our towns were crowded on the one hand with extravagance and luxury—blind, wasteful, sinful, foolish—and on the other with debilitating poverty, drunkenness, gambling, lust. Our ideals of life were poor and low and ignoble. Men were acting as though the really important thing is to be comfortable. In our miserable cowardice we refused to face the tyrannies of the drink curse. Although we knew it was our greatest enemy we dared not attack—there was so much money in it. Our home politics were honeycombed with strife, and our international politics were of an armed peace, and held us back from all social reform. And at the root of all God was forgotten. His claims were ignored and His Gospel was despised.

That is the meaning of the judgment of the nations in Europe now in process. It shows us that at the back of the colossal armies in the field there are the sins of the nations—pride of race, greed for superiority, lusts of the flesh, the building of national life on selfish, inhuman and God-defying foundations. We must humble ourselves beneath His mighty hand and seek His grace, so that we may mend our ways, and reconstruct the social order of the world on the principles of real brotherhood and solidarity. France has flung away absinthe, Russia has rid herself of vodka, and must we wait till the judgment arrives at our own doors and within our own homes, and the unutterable sorrows of Belgium and Flanders and Poland be repeated here before we put away the drink traffic from our midst?

Thirdly, these crises create an urgent demand upon the disciples of Jesus for patient, determined, energtic and enthusiastic service to the Kingdom of God. . . . Some Christians keep out of the way of politics or municipal affairs. I dare not. How any disciple of Christ can do it and be at ease I do not understand.

He judges our municipal and political work, and holds His followers responsible for its character and results. He is cutting the old structures away—structures that ought to have disappeared centuries ago. It is for us, the disciples of the Savior, to see to it that the new structures are in harmony with the laws of Christ; that there is no deification of the State or idolatry of the sword in them, no privileges for special classes, and that justice is about us; the drink traffic must never be allowed to have the place in our land it had before the war, a soulless commercialism must be fought against, and Christianity must reshape and inspire the internationalism of the world and the kingdom or righteousness and peace and joy in the Holy Ghost extend itself to the ends of the earth.

The crises of nations He assures us are the birth-pangs of a new humanity, the harbingers of a brighter and better day. Progress is by catastrophe as well as by evolution. So out of the welter and chaos of this awful year a new world is emerging—a nobler race of social builders is being formed. A wonderful revolution is proceeding before our very eyes. The might of right and the fatal weakness of wrong are being demonstrated with irresistible power before the eyes of the world. The freedom our fathers fought for and suffered for is becoming a universal possession, and out of that a new personal and political freedom will come to a larger life. And with liberty and righteousness is coming an abiding peace secured by the consent and cooperation of nations. Best of all and surest guarantee of good, there is amongst us a new turning to Christ, a new yearning to know Him, to think His thoughts, to share His mind, to follow His example, to interpret His death, and make His religion understood as He Himself understood it, to set it free from the binding traditions of the past and to send it forth in its primitive simplicity and purity, strength and inspiration. Lift up your eyes. The day of triumph of Christianity draweth nigh.

REPORT OF TAX CAMPAIGN.

E. Guy Talbott, Executive Secretary, California State Church Federation.

The campaign for the Church Tax Exemption Amendment, which was proposed by the last legislature, was conducted by the State Church Federation from June to October, inclusive. This matter was brought to the attention of 1700 ministers of the State in three different letters from our office. Letters were also sent to 2300 Sunday School suprintendents, and to several hundred other church workers. In all, 7878 circular letters and 215 personal letters were mailed from our office, also 15,800 pieces of printed matter. Press notices were sent to all the newspaprs in the State twice, and to all the religious papers several times.

The Executive Secretary traveled 14,350 miles, cover-

ing the entire State, visiting 23 cities and towns and filled 110 public engagements. The campaign was not successful at the polls because too many church people did not vote.

The status of the churches is just the same now as before the election. They will continue to violate the letter of the law until the matter is brought to an issue in the courts and the exact status of the churches established.

It is unfortunate—it is almost a calamity—that so many church members are not enough interested in such vital matters to register their interest at the ballot box. Church people hold the balance of power in California. The stay-at-home, so-called "good" voters are responsible for the defeat of almost all moral measures.

ARIZONA ALIEN WORK LAW UNCONSTITUTIONAL.

The law adopted by Arizona under an initiative petition, providing that an employer of more than five persons must employ 80 per cent qualified electors or native-born citizens, has been declared unconstitutional by the United States Supreme Court.

Michael Raich, an Austrian waiter, asked an injunction to prevent William Truax, his employer, and the state from causing his discharge. The lower court declared the law in violation of the fourteenth amendment, not "giving equal protection of its laws" to all residents.

Justice Hughes, in reading the decision, said in part: "It requires no argument to show that the right to work for a living in the common occupations of the community is the very essence of the personal freedom and opportunity that it was the purpose of the amendment to secure. If this could be refused solely on the ground of race or nationality, the prohibition of the denial to any person of the equal protection of the laws would be a barren form of words. The authority to control immigration—to admit or exclude aliens—is vested solely in the federal government."

A LETTER FROM MODOC COUNTY.

Adin, Modoc Co., Calif., Nov. 9, 1915.

Editor Pacific: The first snowstorm of the season has fallen and we are looking out over a scene of beautiful white. One thing is causing us considerable anxiety, as the past year has been one financial depression and the Indians have been unable to prepare for the winter as usual.

We have been asked by quite a number of the men if we will be able to assist them as we did last year when several boxes of clothing were sent to this field for distribution. Last year, through the kindness of several churches, we were able to assist the Indian families at a time of greatest need. The winters are usually very cold in this altitude, and these children of nature suffer for want of clothing more than anything else.

We have received appeals from quite a number of families for clothing for the winter, and we feel impelled from a sense of duty to make an appeal for discarded clothing for the Indians of this valley and surrounding country. Any garments for women and children and for the old men would be a blessing if sent to us so that we could use them as a Thanksgiving appeal to the Indians.

If this should appeal to those having such clothing that would be of service this winter, you could be the means of bringing blessings to those in want in this part of our work by sending them by parcels post to

R. S. NICKERSON,
Pastor of Congregational Church.
Adin, Modoc County, Calif.

Among the Churches.

Mill Valley.—The Congregational church in Mill Valley had a red-letter day in its Sunday-school last Sunday. At the church communion service four persons came into fellowship, three on confession.

San Juan.—Nine adults were received into the little church at San Juan last Sunday, 2 on confession and 7 by letter. Forty were present at evening service. — A. E. E. Society is in the process of organization with with good interest and prospects.

Berkeley, First.—Fifteen persons were welcomed into fellowship last Sunday, four on confession. Dr. Brooks began last Sunday evening a series of addresses on Contributions to our Common Christianity." The Baptist contribution was considered last Sunday evening. Next Sunday evening consideration will be given to "The Christian Science Contribution."

Auburn.—Nineteen persons were received into the church Nov. 7th, several of them on confession of faith. Among these were several who have been identified with the work of the church for a number of years, also the pastor and his wife. — One of those baptized was a man whose family have been connected with the church for many years. The friend who sends this item says: "It has been a good day for us all. The seed has been sowed for many a season—today is blossom day and we trust fruit is coming. We have the right man we think". Rev. Grant L. Shaffer took charge of this work Oct. 1st. coming from New Hampshire. Many friends of the Auburn church will rejoice in the good word from there at this time.

Riverside, First.—Sunday morning last Mr. Fred H. Kuhn, violinist with Fife brothers, evangelists, rendered a beautiful violin solo, the number being Beethoven's "Minuet." The Fife Bros., evangelists, begin an evangelistic campaign here under the auspices of the church federation, lasting from Nov. 18th to Dec. 20th, during which time the vesper services at 4:30 will be omitted. At the Vesper services Sunday the Japanese branch of this church held a special service led by the Japanese minister, Rev. Tashamyo. During this time eleven Japanese were baptized and three joined the church on confession of faith. Rev. Horace Porter, pastor, read the service and Rev. Tashamyo, the Japanese minister, interpreted Mr. Porter's remarks to his fellow countrymen. The service was indeed an inspiring one to see so many Japanese brethren accepting the Christian faith.

Oakland, Fruitvale.—The men of the church recently gave a dinner to the great enjoyment of the ladies. About one hundred and seventy five covers were placed and a good sum netted for the church treasury. Last Wednesday night Capt. Wm. Day spoke before the organized Prayer Meeting Club of the church in Prison reform. This organization seeks to have some speaker from outside the church, always an expert in his line, the first Wednesday night in each month. After the address a social time with light refreshments is enjoyed. The club is organized with committees on program, advertising and refreshments. Several who seldom or never attend

the usual prayer meeting were present. Last Sunday four united with the church. Last Sunday, by request of the Oakland Commercial Club and Chamber of Commerce, combined, the church observed "Civic Sunday," the pastor preaching upon an appropriate theme.

NOTES AND PERSONALS.

Bay Association will meet with the Fruitvale Church, Oakland, on Tuesday, December the 7th.

Dr. Aked will speak next Sunday evening on "The Anguish of Armenia and Europe's Deadly Shame. What Can America Do?"

The Congregational churches of Southern California had a fellowship week last week, the pastors going out in teams to the various churches.

At the Monday meeting of the Congregational ministers in San Francisco the Rev. Robert Walker reported that he had since his entrance on the pastorate of Bethany Church been doing "considerable pastoral work with a good deal of solid comfort in it."

Plymouth Church, Oakland, has taken in part the support of the Rev. Robert Whitaker on the mission field in China. Already several persons not before interested in foreign missions have become interested, now that they can have a personal representative in the work.

The Congregational Church at Antioch celebrated its 50th anniversary last month. It was an occasion of fine fellowship. An account of the same in the local paper has just this week come to the notice of the editor of The Pacific, who has been working hard to catch up with events since his return from the National Council. This paper was mislaid and overlooked and therefore there has been no mention of the event.

The Sunday evening topics of the Rev. Roy H. Campbell of Oakland for the month of November are: (Nov. 7) Raking Up the Leaves. (Nov. 14) Getting Out the Umbrella. (Nov. 21) Carving the Turkey. (Nov. 28) Saying "Goodbye" to the Fair. These are not sensational topics. Mr. Campbell is not a sensational preacher. He announces these topics under the caption of "November Tasks That I Dislike," and says concerning them: "These are homely sources for inspiration to be sure, but when translated into vital terms I find they lead into the midst of matter of weight."

The First Congregational Church of San Francisco and Temple Emanuel will hold Thanksgiving service together his year as they have done for several years. It has proved to be a satisfactory and delightful arrangement to the members of both congregations. The fellowship of these churches in this and other ways has brought them into very sympathetic relations. Each one understands far better than before the theological positions of the other; and the mutual respect and tolerance that exist are a good augury for the future of religion throughout the world. The sermon will be given this year by Rabbi Meyer.

They must upward still and onward who would keep abreast of truth.—Lowell.

PILGRIM CHURCH, PASADENA.

The North Church, as it has been known for a quarter-century, has taken the name Pilgrim. In an old district, the very rapid growth of the city has been chiefly in other directions, yet this is the over-churched neighborhood of the city. Consequently, though this was the first church on the field, growth has been slow. Yet the church has always been blest in a spirit of quiet efficiency, unity and loyalty. In recent months there has manifested itself in various ways an increasing spirit of vigor and hopefulness and determination to fill a larger place in the life of the community. The small but churchly building has been renewed without and within, and the new name has been accepted as an expression of a deep spiritual aspiration. As a small church North, now Pilgrim, has always possessed a certain distinction. It has had but two pastors, Rev. Henry Taylor Staats and Rev. George M. Morrisson, the present pastor.

On Nov. 7, the first communion service since the adoption of the new name, thirteen members were received, four of them upon confession.

LOS ANGELES WOMEN BOOSTERS.

How They Help Their Church in a Financial Way.

The women of First Church are nobly doing their part in a financial way this year when burdens rest heavily on the shoulders of the people and the cry of "hard times" and greatly reduced incomes is almost universal Last month a national gathering of college women arranged to meet in First Church for a three-day session. An opportunity was given the women of the church to furnish meals to a guaranteed number of delegates at noon and night—a chance that was promptly accepted, under the splendid leadership of Mrs. Florence C. McDowell, who is past mistress in engineering the culinary department of the church. Members of the Church Work Society rallied to the call, and for three days worked like beavers, cooking, waiting on tables, washing dishes and doing whatever their hands found to do, with the gratifying result that more than $300 was added to their bank account. At the all-day meeting of the Woman's Missionary Societies last Thursday the treasurer reported $288 contributed for foreign missions during October and $185 for Home Missions. Nor is that all. Last Thursday was observed as "Thank-offering Day," and more than $160 was contributed in cash and pledges for the work of the Home Missionary Society of the Southern California Congregational Conference. At this meeting of the Church Work Society, of which Mrs. J. C. F. Atsatt is President, on Thursday afternoon it was voted to give the trustees the sum of $300 toward the current expenses of the church. All told, this foots up to a total of well towards $1,000 raised during a single month—and the good work goes on, for next Thursday the annual November bazaar, given by he women of the church, comes off and several hundred dollars are usually realized from this. In addition, some generous individual gifts were pledged at a meeting held last week toward the deficit in current expenses of the church. This deficit is practically wiped out and now the first of the year will show a clean slate on the debit side.

Men's Brotherhood Dinner.

The Men's Brotherhood gave a complimentary dinner to

Dr. and Mrs. Day on the Monday evening after his return from National Council. Under the able leadership of A. P. Watts, president of the Brotherhood, the customary good cheer and gay comradeship which characterizes all these occasions reached the high-water mark. It was Ladies' Night, and more than 300 gathered around the tables. A male quartette sang some new selections of a humorous character, and everybody joined in singing the classic song "My Bonnie Lies Over the Ocean," which is always a feature of these Brotherhood dinners. Dr. Day was the speaker, and he gave some interesting sidelights on the National Council, and incidentally told how Los Angeles captured the Council of 1917 from Chicago. "It was a regular game of ecclesiastical football," he said, as he told the story of the conflict. Since the announcement in the local newspapers of the gift to Dr. Day by his people of a check for the purchase of an automobile he has been the victim of the dealers. If they had their way Dr. Day would spend most of his time on the road, for every dealer in town wants to demonstrate that his particular brand of machine is far superior to that of the other fellow.

Rainy Day Congregations Big.

Found at last—one place where church congregations are larger on rainy than on pleasant Sundays. Mrs. Ray F. Carter, wife of the pastor of the Hollywood Congregational Church, spoke last Thursday at the First Church Women's Missionary meeting on home missionary experiences. Before coming to Southern California, Rev. and Mrs. Carter were working in the Northwest—in the home missionary districts of Idaho and Dakota. In her interesting description of conditions in these rough mining regions, Mrs. Carter told of a town where a rainy Sunday was bound to bring out a big congregation, whereas pleasant days militated against the church attendance, when baseball and kindred outdoor amusements claimed the larger proportion of the people. Wet Sundays interfered with these sports, hence the inhabitants came to church.

Another interesting speaker at Thursday's meeting was Mrs. Alfred C. Wright of Chihuahua, who brought a word of cheer from Mexico, where she and her husband have been missionaries for a number of years.

Los Angeles, Nov. 13. SYDNEY FORD.

THE USE OF AN ANNOUNCEMENT BOARD.

At a recent meeting of the Monday Club, Rev. Roy H. Campbell of Calvary Church, Oakland, spoke of the use of an announcement board. He described its purpose and the method of using it as follows:

"Grove street is one of the busy thoroughfares from Berkeley to Oakland. A continual stream of street cars, jitneys, and pedestrians pass Calvary Church on the corner of thirty-sixth. The parish north of the church between Telegraph and San Pablo either makes it a habit of going down town by Grove street or takes that route occasionally. At any rate there are enough men and women going by to furnish a goodly number who may be interested in the church, if there is something to furnish the interest. The announcement board does that because it is never without an announcement and the signs are always up to date. It is large enough to be seen a block away and the larger letters at the top are read easily. People say, though, that it is not sensational or inartistic. It is kept within bounds by good printing and brown tones. It is a rain protected glass covered board; and the announcements are printed by a young man of the church who each week makes that his contribution. On Monday morning the "Calvary Church Life" sign goes up setting forth briefly all the activities of the church. This is the only sign kept over each week and its use is what makes it possible to have no bare board and no sign up after the event has occured. Then for special events if there are any, lectures, shows etc., a special announcement is prepared, and in the latter part of the week the Sunday sermon subjects go up.

WASHINGTON.

Northwestern Association.

The semi-annual meeting was held at Blaine, Rev. Joseph Weiss, pastor. Mr. Gomer Thomas, an attorney of Bellingham, was moderator and delivered an interesting address, touching strongly upon the attitude of the church to the matter of military preparedness. The opinion expressed was later presented in resolution. Rev. E. E. Flint of Everett, preached the association sermon on the theme, "The Brotherhood of Man," using the text, "That I may know Him." Rev. A. I. Ferch was received from the Seattle Association, and Rev. J. D. Nicholls was transferred to Seattle. Rev. L. W. Powell was received from the Baptist Church. He is pastor at Ferndale. Rev. Leonard Garver, of Snohomish, was received on presentation of ordination papers.

The work of the Women's Missionary Societies was ably presented. Mrs. I. N. Cone, of Bellingham, presided, and introduced Miss H. A. MacLafferty, who gave a very able address on the theme, "Belonging to the Kingdom." Mrs. Warren Morse, of Bellingham, read a paper of unusual freshness of appeal on "The Relation of the Minister to the Woman's Missionary Work."

The program, as arranged by the business committee was given up largely to the laymen. It was an adventure that turned out well. Few addresses by ministers at association meetings have created deeper interest than those delivered by Dr. E. T. Mathes, late president of the State Normal, on the theme, "Religious Education," and Supt. L. J. Bowler of Ferndale on "The Church and the Public Schools." Mr. O. H .Caulkins of Bellingham, in his address, "The Church and the Sunday-school," gave evidence of close study and deep interest in the welfare of youth. The problem of the church with limited resources was presented by Messrs. H. E. Campbell and A. F. Palmer. Out of the experience of struggles with ministers and men, these church officers gave addresses of value.

The work of Christian Endeavor received a splendid endorsement by Miss Louella F. Dyer, President Washington State C. E. Union. Returning from the great convention in Chicago, Miss Dyer was full of enthusiasm for the work and presented the need of the day in behalf of the young people with evangelistic force and apt illustration.

Rev. Wilfred Withington, chaplain of the Monroe Reformatory, spoke in an optimistic vein of the religious work at the Institution. The closing feature of the program was a lecture by Dr. G. W. Nash, President of the State Normal at Bellingham, on "The Passion Play of Oberammergau." Dr. Nash visited Europe in 1910 and very ably described the great play. The lecture was illustrated by stereopticon views.

Perhaps the most important matter of business was the presentation and adoption of the report of committee on new constitution. The credit for the work done by the committee must be given to Rev. Warren Morse of Bellingham. Before coming West, Mr. Morse served in a similar capacity in Maine and brought to the committee helpful

experience. The association voted to adopt the constitution as presented for one year, and continued the committee with a view to such changes and modifications as mal be found necessary. The matter of constitution being taken up by the other association of the State, with a view to the adoption of a model constitution, it was decided to send copies to the registrars of the other associations.

The following committees were elected under the new constitution: Executive, Moderator Thomas, Rev. W. R. Parr, Rev. R. M. Pratt, Mrs. Archie Allen and Mrs. I. N. Cone; Ecclesiastical and Educational, Rev. J. D. Hudson, Rev. R. M. Pratt, and Pres. G. W. Nash; Missionary, Rev. F. C. Rolls, Rev. C. J. Swain and Mr. H. S. Campbell; Social Service, Rev. E. E. Flint, Mr. Gomer Thomas, and Rev. A. I. Ferch; Evangelistic, Rev. C. J. Swain, Rev. Jos. Weiss, and Rev. W. E. Powell; Devotional, Rev. R. M. Pratt, Rev. Warren Morse, and Principal F. C. Hardwick; Auditor, Mr. Roy G. Gillespie, Coupeville.

Machias is to be the next place of meeting. The new constitution changes the time of the spring meeting to the fourth Tuesday in April. Rev. James Douglas Hudson, of Anacortes, will be the preacher; Rev. Jos. Weiss, alternate.

The following resolution was adopted: "The awful European war is conclusive proof that peace cannot be maintained by force of arms. Practically the only nations of Europe not engaged in this war are the nations that have not made a business of large armaments.

We believe the only way peace can be maintained is by refusing to participate in warlike preparation, even if it claimed that such preparation is for defense only. All of the European nations made this claim before the breaking out of the war.

We believe that Christ's teachings are opposed to war or preparation for war, and that when a nation or an individual violates Christ's teachings, it can only result in injury. This great Christian nation should remain Christan. Therefore, we urge all the followers of Christ to oppose in every legitimate way any war preparation on the part of the United States."

The Home.

THE MYSTERY OF INDIVIDUAL LIFE.

It is an every-day occurrence to hear mothers say of their children, wives of their husbands, friends of friends: "I understand them perfectly." I wonder what would happen if suddenly the veil of individual protection or secretiveness should be withdrawn and the whole complex reality of a human nature be really laid bare? Even "the heart that is next our own" would stand amazed at what remained unknown and uncomprehended after a long life of intimate and truly confidential affection.

Some one—was it Henley?—said of Browning that he puzzled us chiefly "because we are not used to a mind exposed to view. Any man would be a mystery if you saw him from the inside." It started an interesting train of thought, and every thinking, reflecting man or woman feels at once the exceeding force of the suggestion. If the hidden pains and hurts—the unsuspected hopes and ambitions—the deep longings unuttered to God—were all laid bare, and we could see the individual mind exposed, what surprises would follow! Not the one-sided exposition of a man's love for his wife—nor the other phase of his faithful performance of his daily duty—nor that other one of his affable share in social life—but the wrestling forces of his nature warring against each other, of which his outward existence is only the victorious show, what would be the alarm and wonder and dismay of kindred and friends!

As one ponders over it the fancy takes hold of so many salient points of interest that they are confusing. As we read of those strange disappearances which shock the world—those startling suicides over which communities grieve and wonder—the frequent comment has a weird and exciting significance: "Everything was prosperous in their life, and nothing known which could have induced this sorrowful act; he had every reason to desire to live."

The mysterious "hidden man of the heart" knew only too well why life wearied him; the separate individual soul knew—knew to that horrible last point beyond which it had not power to endure—why he wished to end it all and cease to dwell among men. It seems to me that we are not reverent enough of that which we can neither see nor know in the hearts of our dear ones; we either try to tear a vil, which is not ready to be withdrawn, or we disregard the possibility of any realities beyond our ken, or, worse yet, put our own interpretation upon what is wholly beyond our knowledge.

Not long since I received a letter from a fond young wife who was grieving herself into an illness and irritating her husband to the verge of alienation because he had joined a benevolent order whose members took an oath of secrecy. His chief object had been the provision for her and her children should she be left a widow. "I cannot bear it—it breaks my heart! He has never had a thought hitherto which he has not shared with me." As I read her half-distraught words the widespread faith in this actually limitless knowledge which love claims to realize as a reward for its devotion, was impressed after a new fashion. How little one must know of their own development and struggle, to suppose that they can always read in the mind and heart of another what is so full of mystery in themselves!

By the test of self-knowledge it would be comparatively easy—all study of the hearts of those we love is terribly difficult and full of perplexities—to feel content when we can realize that our dearest ones are striving to be open and frank, and are ready to share all that can be made mutual.

I do not doubt that the consciousness that he was far below the ideal whom his wife and children loved and honored and that he was mastered by his temptations or grosser passions, has many a time caused the seemingly satisfied and prosperous and fondly-loved man to end the fight before he betrayed himself.

We are not—we women, I mean, especially—cautious enough regarding the part of the lives of those we love which it is their desire, or their necessity, to keep to themselves. Emerson beautifully warns us that we cannot force a budding friendship to expand into an open flower; the tenderest love must sometimes have its need to fold its leaves tight and shut its heart, even from the sun of warmest affection.

Of our children, also, this need for care and reverence is exceedingly true, particularly of our boys. The mother who fancies that her love gives her the gift of divination by which she can discover all that a son's developing nature carries in his heart and in his wondering mind (growing in amazement at "life in its arts"), and also the right to question him on what he feels and thinks, is bitterly de-

ceived. To no one does our merciful Creator give such power.

If her boy loves her—as nine-tenths of the boys of the world do love their mothers, thank God—he will in his own good time tell her as much of himself as he can tell any one, and he will reward her respect for his individuality by giving her glimpses of his loves and hates, and in his trouble he will come to her. Her part is to set his feet in the right path, give him the right point of view, and put the right tools and weapons in his hands. All the experience in the world will not fit her to make an anatomical study of the individual life which is his own; all the affectionate study of one of her offspring will not fit her to make a diagnosis of the spiritual and mental disorders of his brother.

It is difficult to put into words the difference between what we call "want of confidence" and that reticence which is necessary o the growth of any nature, and sometimes most necessary to the maintenance of peaceful, trusting affection. Human infirmity cannot bear to perpetually betray its times of mental and moral weakness, any more than it can properly keep its physical weaknesses in constant evidence.

Let us learn that love—that sort of love which we believe shall last until we come into that blessed estate where "we shall know even as we are known"—does not require that the mysteries of individual feeling and thought shall be violated in order to prove its adherence and devotion. There are beautiful growths which must blossom and bear fruit before we show them to our best beloved; there are distracting, tormenting evils tugging at the ideals we cherish and strive for, which must be consumed, conquered, destroyed, before we can say: "It is done. I have fought it out, and the victory is sure!"

All those things which appertain to mutual life are of a wholly different type and quality. The individual life brings its enormous influence to bear on the broad, strong, open acts by which man and wife and son and parents clasp hands and share what we joyfully and gratefully know to be the blessed partnerships which make our homes dear. What I am trying—perhaps vainly—to speak of as individual, can be illustrated by the sense of separateness which comes when a little child, sitting confidently upon our knees, looks up suddenly and asks some question which startles us with its depth and meaning. It is just now a tired baby resting in our arms, and while we looked to see the lids cover the clear eyes and expected sleep to seal them, the wonderful spiritual craving of childhood had been asking inward concerning things you could neither solve nor explain. Children under ten years of age very often demand the solution of things which will be unsolved forever.

When this little one has reached this disheartening stage of his education when he has discovered that father and mother cannot tell him all that he wants to know, and that there are great puzzles in life which no one can unravel for him, then begins the conscousness that he must have always within him a secret chamber of thought and experience, which is to be made a chamber of light or of darkness, according to the ideal he proposes for himself and the purposes with which he strives to maintain them.

And this child will, with a tactful mother, find times and ways to bring his slow conclusions to her for sympathy or for confirmation, but these tender, these invaluable, confidences will never be the harvest of her who strives to demand from her child, be he man or boy, what his embryo thoughts or hopes are like.

There is so much in ourselves to guide us if we look inward that we ought not to be bewildered, but alas! in all our nearest relations with each other, we are not wont to use the only measure and test which we have tried and proved. We are so eagerly declaring what our dear ones think and feel, and so deeply distressed if they do not conform by confession that we have comprehended these by intuition, that we even take umbrage at their reticence and feel defrauded and aggrieved.

Once when a great scheme, briefly prosperous, failed and carried men's names down into the dust of its collapse, a husband said to his wife: "I came very near taking part in that affair, for I saw it would bring much to enrich your life."

"Why did you not tell me?"

"I came too close to the temptation: it was all I could do to resist. If I had yielded I should never again have been worthy of your love or respect. I knew it was not a fair, square deal. I never understood until then, and I should indeed have been sorry to have you judge me as I judged myself. It has taken a year to gain my own self-respect."

No love which is based on respect and reverence can stand ready to expose that part of the individual life which betrays what are the tokens of it infirmities—the noblest natures often have need for brave silences.—N. Y. Evening Post.

For The Children.

THE SECRET ROOM.

There was once a very beautiful great palace with so many, many rooms that it would have been hard to count them. There was the throne room; the little Princess Merry knew that room well, for she often sat on the steps of the great gold throne which was her father's, the King's, and listened while he said wise things to his subjects. There was the great kitchen; the Princess Merry knew that room, too, because she sometimes went down to see her friend, the fat cook. He gave her sweets when he was icing the huge cakes, and he made her spicy tarts. There was the beautiful palace playroom where the little Princess Merry spent so much of her time with the kind ladies in waiting, who read her stories from her scores of colored picture-books, and made pretty frocks for her scores of French dolls, and helped her to give a tea party almost every day with her little silver dolls' dishes.

But there was one room in the palace that the Princess Merry had never seen, and just on that account she wanted to see it more than any other. To reach the door she had to climb some winding stairs that grew dustier and were hung with more cobwebs and were darker the higher she climbed, and they went to the very top of the highest tower of he very high palace. In spite of that the Princess Merry climbed the stairs almost every day, and when she reached the top and the heavy door that was always locked she would put her ear to the keyhole and listen, for she was very curious indeed about what might be inside. It was very still usually in the secret room; but sometimes the Princess Merry could hear a whirring, buzzing, rattling sound inside that was very interesting and different from any sound that she had ever heard before.

"I want to go into the secret room in the tower," she begged of he ladies in waiting who took care of her.

"Oh, we don't know where the key is," they always answered her.

"Where is the key of the secret room in the tower?" she asked of the head knight, who kept all the palace keys.

"I haven't it," he answered. "You must ask your father, the King, for it."

So the Princess Merry went to her father, the King, and, instead of seating herself respectfully at his feet upon the steps of the throne, she jumped right up into his lap and wound her arms around his neck.

"I want the key to the secret room in the tower," she said.

Her father, the King, smiled. "Are you quite sure that you want to go in the secret room?" he asked.

"I want to go in more than I want to go in anything," answered the curious little Princess Merry.

"Well, then, be patient and we will see about it," replied the King.

So the Princess Merry tride to be patient and after awhile it was her seventh birthday. They gave her a dozen more French dolls and a dozen more colored picture-books and a set of wold dolls' dishes and some new silk frocks and a bird to sing in the playroom and a white pony with a long, long tail. They gave her, too, a little white envelope fastened tightly with a red seal, and when she broke the seal she found her heart's desire inside—a silver key that would fit in the lock of the door to the secret room.

She ran all the long way up the stairs, fitted the key in the door and opened it.

What did she see there?

A big bare room, but with a great many windows that looked out and down over the green fields and small houses of the subjects of her father, the King. A spinning-wheel in one corner and a loom in another, and a long table in the center on which were scissors, needle and thread, and other things for sewing. Copper pots and pans hung in shining rows upon the wall, and at one side of the room was a little cook-stove. Welcoming the Princess Merry stood a dear little old lady in a cap and kerchief and an apron as white as her curls, and with pink cheeks and a smiling mouth.

"Come in, my dear," she begged. "I have been waiting for you for years and years."

"May I play with all these queer things?" asked the Princess, running from the loom to the bubbling pot of sweetly savory broth upon the stove, and then picking up a little gold thimble and slipping it on her finger.

"You may work with them," explained the little old lady, "and learn how to spin thread and weave it into soft cloth and then sew it into dresses for the children who live down below us in the fields. You shall learn how to gather herbs and fruits and vegetables and cook dainties for them, too. If you will come here for a little while every day you shall learn how to be a kind, useful queen."

"How I shall love it!—more than to play! I shall stay with you a great deal," said the Princess Merry, throwing her arms about the little old lady.

"I knew you would. That is why I waited for you," said the old lady, "here in the secret room that holds a little princess's happiness."—Carolyn S. Bailey, in the Churchman.

WHERE THE PUTITOFFS ABIDE.

My friend, have you heard of the town of Yawn
  On the banks of the river Slow,
Where blooms the Waitawhile flower fair,
And the Sometime or other scents the air
  And the soft Goeasys grow?
It lies in the valley of Whatstheuse,
  In the province of Letherslide;
That tired feeling is native there—
It's the home of the listless Idontcare
  Where the Putitoffs abide.
The Putitoffs never made up their minds,
  Intending to do it tomorrow,
And so they delay from day to day
Till business dwindles and profits decay
  And their days are full of sorrow.

WIN SUCCESS Through **Mental Efficiency**
The Science of Achievement. Road to Health and Prosperity
Send for Free Booklet **HOW TO WIN**
Exposition Club, Mental Efficiency League, San Francisco

MISS BARNARD'S
Kindergarten Training School
2102 Shattuck Ave., Rooms 6, 7, 8. 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4143

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.
Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,
THE REGISTRAR.

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address **PRESIDENT, C. S. Nash, D.D.**

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.
For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.